

REPORT

NATIVE PAPERS IN BENGAL

ON

FOR THE
Week ending the 29th December 1900.

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I.—FOREIGN POLITICS.

THE *Roznama-i-Mukaddas Hablul Mateen* [Calcutta] of the 17th December has the following:—

The Boer's mistake in counting upon European support.

The Government or the nation which places any confidence in the promises of the European nations is sure to share the fate of the Boers. The sympathy and friendliness shown by the European nations to the Boers led them to declare war against England; but when these so-called sympathisers saw that the matter in South Africa was assuming a serious aspect, they threw the Boers overboard. In expressing sympathy with the Boers the Germans were the foremost among the European nations. No sooner did the news of the arrest of Dr. Jameson with a number of English troops reach Germany than the Kaiser sent a telegram of congratulation to Kruger. The Kaiser was unusually glad when he heard that Ladysmith was besieged by the Boers. German officers actually took part with the Boers in the warfare and everywhere there was rejoicing in the German Empire when the Boers were victorious. The Germans did these things so publicly and fearlessly that the English press was compelled to expostulate with Germany in the matter and charged her with having supported the Boers with arms and ammunition. The main cause of the bloody Boer war lay in the hope given to the Boers by Germany that she would actually help them at critical junctures. No one can say that President Kruger, who is in no wise inferior to Bismarck, could have the boldness to declare war against the English without having some power at his back. When Germany saw that she would gain more by co-operating with the English in China than by standing against them in the sandy deserts of South Africa for the sake of the Boers, she at once made an alliance with England and left the side of the Boers. Kruger visited Germany as a private man without receiving any public honours in that country and was not granted even an interview with the Kaiser. All these are the fruits of civilisation, politics and patriotism. Down-right fools are they who put any trust in the bombastic expressions of friendship which are made by the Europeans. President Kruger, who, on the occasion of his former visit to Germany, was much honoured by the Kaiser, is now coming back from that country without being fortunate enough even to obtain an interview with the Emperor. It is only for the sake of self-interest that the European nations make friendship with other nations. Their promise, their agreement, their friendship and their patriotism—all these are as hollow as their bombastic civilisation.

It is to be hoped that Persia will take a good lesson from these proceedings and never place any confidence in the promises of her neighbours. She ought to cut her coat according to her cloth, or she will become another Transvaal.

2. The same paper is sorry that Waziristan is still in a disturbed state.

Affairs in Waziristan.

The fines imposed upon the people by the Government of India have not yet been realised. These turbulent tribes ought to be treated as they deserve to be.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Faridpur Hitaishini* [Faridpur] of the 15th December complains

Badmashi in a village in the Faridpur district.

of recrudescence of *badmashi* in the village Koarpur in the Madaripur Subdivision of the Faridpur district. A woman of the village was sleeping with her children when some *badmashes* broke into her house. The woman gave a loud scream which brought some of her neighbours to her assistance. The *badmashes* being baffled in their purpose went away after severely wounding the woman. They have not as yet been brought to justice.

4. Referring to the rude conduct of some youths of Mymensingh town

Misconduct of some police officers in Mymensingh.

towards the girls who came to dance at the *nautch* party held in the Durgabari on the occasion of the last Jagadhatri Puja the *Charu Mihir* [Mymensingh]

ROZNAMA-I-MUKAD-
DAS HABLUL
MATEEN,
Dec. 17th, 1900.

ROZNAMA-I-MUKAD-
DAS HABLUL
MATEEN.

FARIDPUR
HITAISHINI,
Dec. 15th, 1900.

CHARU MIHIR,
Dec. 18th, 1900.

of the 18th December regrets that some police officers of the station were pulling the wire from behind and encouraged the youths. The shameful conduct of Babu Gopal Chandra Das, Head Clerk of the Police Office, in this connection has been brought to the knowledge of the public. The record of the proceedings taken against Afsar Ali, one of the youths, shows that failing to get management of the *nautch* this year into his own hand Gopal Babu wanted to make it a failure. From the Joint Magistrate's judgment it appears that the disturbance would not have occurred if no police officers had been implicated in the affair. What can be more shameful for the custodians of the public peace than to connive at its disturbance. The authorities should not fail to punish those police officers who were directly or indirectly implicated in this affair. A portion of the judgment of the Joint Magistrate is reproduced:—

"The case has something sensational about it inasmuch as it concerns a good many respectable men of Mymensingh town. It appears that a *nautch* is given annually at the Durgabari here by the "Fowzdari" people that is by the *amlas* of the Magistrate, the Muktears and the police officers of Sadar and Mafassil. This year the *nautch* was on the 16th Kartik (during the Jagadhatri Puja). There were four dancing girls brought from Dacca. About 4 A.M., in the morning when the *nautch* was over some men in the audience made a rush for the girls apparently to take them away. The dancing girls frightened asked some of the Babus what they were to do. The Babus told them to take refuge in the "Mandap" of the Durgabari where the "thakur" (idol) is kept. The girls ran to the Mandap but the men who had made the rush pursued the girls to the Mandap and some of them even caught hold of the hands of the girls. Some of the Babus opposed the men and there were a few fisticuffs used and apparently one or two sticks; evidently the girls took refuge in a chamber in the "Mandap" and the fracas ended there. One Osman and one Jadu were the ringleaders of the rioters. The present accused Afsar Ali is identified as the man who had caught hold of the girl Khiroda's hand and also as the man who was caught by Norendra Babu during the "golmal" but had escaped. It may be added here that there were constables deputed to the place. There was also a writer constable not in uniform who was near the fracas.

* * * * *

"This case is rather prompted by just indignation at the audacity of a set of young ruffians to carry away the girls by force from the very presence of the respectability of the town and that from a Durgabari in the centre of the town, guarded by constables and within almost a stone's throw from the thana.

"It has transpired that there was an attempt to wreck the *nautch* from the beginning. Evidently there has been a split in the camp. One set of police people who were dissatisfied with the management of the *nautch* (rather dissatisfied with not getting the management) did their best to make it a failure. The writer constable present in the place, called by court deposed that there was a *golmal*, but from the manner of his evidence it is apparent that he was a passive agent against the *nautch* if nothing else. It seems a fact that in almost all *nautches* there is some rowdyism by people who are not satisfied to be left out in the cold in not having a hand in it. The present "row" was therefore supported by two flanks, a set of youths who wanted to take girls out of the hands of the party in management supported by the party wanted to wreck the *nautch*."

5. A correspondent of the *Hitavadi* [Calcutta] of the 21st December says that on the 14th instant when a respectable

A native woman assaulted by drunken European soldiers.

native woman alighted from a train at the Serampore railway station, she was most indecently treated by half-a-dozen drunken European soldiers present on the platform, and it was only through the courage and presence of mind shown by her only male escort, a boy of fourteen, that the woman, almost dead with fear and shame, was enabled to make her escape.

The Editor asks the authorities to make an enquiry.

(b)—Working of the Courts.

6. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 19th December has heard various complaints against Babu Fanindra Mohan Chatterji, officiating second Munsif of Magura in the Jessore district.

The officiating second Munsif of Magura in the Jessore district.

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PRIYA-O-
ANANDA BAZAR
PATRIKA,
Dec. 19th, 1900.

Lately Babu Bhumendra Sankar Sen, a defendant, was instructing his pleader when the witnesses for the plaintiff were being cross-examined. The Munsif twice or thrice threw out the word 'over-intelligent' at Bhumendra Babu. The latter respectfully asked the Munsif not to apply the word to him again. This enraged the Munsif and he ordered the gentleman to pay a fine of one hundred rupees or go to jail for a month.

On another occasion, two witnesses Krishna Lal Sikdar and Binod Bihari Shaha contradicted themselves. The Munsif thereupon wanted to commit them for trial under section 193 of the Indian Penal Code. At last he let them off, after having compelled them to atone for their conduct by making them pull themselves by the ear and nose with their own hands. The Munsif however, was put to some trouble when one of the men threatened to bring a charge under section 166 of the Penal Code against him.

On a third occasion, the Munsif detained a witness in the court-room from 11 A.M. to 7 P.M.

The Munsif has by such conduct made himself very unpopular in Magura.

7. The same paper says that Babu Jnanendra Nath Pal, Deputy Magistrate of Chuadanga in the Nadia district, is in the habit of rejecting most of the complaints which are brought before him. He entertains no charge of assault if the injured party fails to show wounds on his body. Jnanendra Babu did not pull well with the people of Katwa when he was at that place, and the writer is sorry to hear complaints against him at Chuadanga also. He ought to mend his ways.

The Deputy Magistrate of Chuadanga in the Nadia district.

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ANANDA BAZAR
PATRIKA.

8. The *Khulna* [Khulna] of the 20th December says that the Khulna public is sorry at the transfer of Babu Gopal Chandra Mukharji, Deputy Magistrate, from that place. During his short stay at Khulna, he pleased everybody by his conduct and by his manner of administering justice.

A popular Deputy Magistrate.

KHULNA,
Dec. 20th, 1900.

9. The same paper says that parties to criminal cases are much inconvenienced in consequence of the same officer being required to discharge both judicial and revenue functions. It is frequently observed that while the cross-examination of a witness is going on clerks come into the court-room to submit collectorate papers to the Magistrate. This takes up much time of the Court to the great inconvenience of the parties and their pleaders. Magistrates first finish their collectorate work and then take up cases, and consequently Courts have to be held till a very late hour in the evening. This causes a great deal of inconvenience to parties and their pleaders, especially in the cold season.

Criminal work interrupted by revenue work.

KHULNA.

10. The *Hitavadi* [Calcutta] of the 21st December is sorry to have to notice that Maulvi Bazlul Karim, the Police Magistrate of Sealdah, is every day becoming more and more unpopular. The Editor learns from a trustworthy source that the first thing the Maulvi did on his taking up the Police Magistrateship was to compel Behari Lal Banerji, the able peshkar of the Court, to resign his post. The Maulvi had asked the peshkar to enquire and find out if Syed Muhammad, one of his predecessors in office, and at that time his rival in the candidature for the Police Magistrateship of Calcutta, had ever committed any mistakes in the performance of his magisterial duties at Sealdah. But as the peshkar was unwilling to render him such ignoble service, the Maulvi treated him so rudely and insultingly that he was obliged to resign his post after a service of sixteen to seventeen years.

Maulvi Bazlul Karim, Police Magistrate of Sealdah.

HITAVADI,
Dec. 21st, 1900.

The Maulvi's appointment to the Sealdah post was synchronous with the appearance in his Court of Mahendra Nath Lahiri, an obscure pleader of the Howrah Court. This man was believed and found to be very intimate with

the Maulvi and soon acquired an extensive and lucrative practice at the Sealdah Court.

The Maulvi is fond of passing disproportionately heavy sentences. The other day he sentenced a Musalman boy to one month's imprisonment for playing on the roadside a game of "win or lose" with a few pice, an act which was according to this Deputy Magistrate tantamount to gambling. Fortunately, Mr. Allen, the kind-hearted District Magistrate of the 24-Parganas, interfered in the matter and got the High Court to change the sentence into one of a fine of one rupee.

(d)—Education.

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PATRIKA,
Dec. 19th, 1900.

11. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 19th December complains that at the last Lower Primary Examination at the Narikeldanga centre in the 24-Parganas district, only two pieces of paper were given to each candidate on which to write out all his answers and a fresh piece was refused even when one of the pieces first given was soiled. This caused extreme trouble to the candidates who were all boys of tender years and naturally wrote a big hand.

Again, only five minutes' time was allowed to each candidate to come up to the examiner, have his own and his father's name taken down, hear the four questions in mental arithmetic put by the examiner and answer them. Not more than two questions could be answered within this brief space of time. The manner of conducting the examination showed that the Superintendent in charge of it was not only an inexperienced man, but was positively cruel to the candidates whose age did not exceed eleven.

BANKURA DARPAN,
Dec. 23rd, 1900.

12. A correspondent of the *Bankura Darpan* [Bankura] of the 23rd December says that in the *Subhankari* paper set at the last Lower Primary Examination in the Burdwan Division, the candidates were asked to answer the following question:—

"What is the price of six *mashas* and four *ratis* of the gold which is being sold at nineteen and-a-half *bharis* for the rupee?"

This is a question quite unintelligible to young boys and girls. Besides, it is a wonder that such a question should be set, when Lower Primary candidates are not taught how to work out *mokara* sums. If the question has been wrongly printed, the candidates who have worked it out, should not be deprived of the benefit of the ten marks which have been assigned to it. It is to be hoped that such a question will not be set again.

(e)—Local Self-Government and Municipal Administration.

MURSHIDABAD
HITAISHI,
Dec. 19th, 1900.

13. The *Murshidabad Hitaishi* [Murshidabad] of the 19th December complains of the prevalence of cholera in Hariharpara, Daulatabad, and Behara, Gurudaspur Govindapur, Rukunpur, Jhanja, Chandpur, Maniknagar, under the jurisdiction of the Barua police station in the Murshidabad district, and requests the District Board to send doctors to these places, as the inhabitants are all poor and have not means enough to procure medical help.

NAVA YUG,
Dec. 22nd, 1900.

14. The *Nava Yug* [Calcutta] of the 22nd December says that small-pox being prevalent in Calcutta, female vaccinators have been appointed by the Municipality to vaccinate the female members of infected houses. But these female vaccinators make no enquiry about the condition of those whom they vaccinate. In many families children who have been vaccinated get high fever and their parents do not know what to do. The attention of the Health Officer of the Municipality is drawn to this.

PRABHAT,
Dec. 26th, 1900.

15. The *Prabhat* [Calcutta] of the 26th December draws the attention of the Chairman of the Calcutta Municipality and of the Commissioner of Police to the encroachments made on the public footpaths in the Bara Bazar portion of the Harrison Road, in the portion of Cornwallis Street from the

Machua Bazar Road crossing to Bechu Chatterji's Street and in the Northern extremity of Amherst Street. These footpaths become dangerous to people at night on account of the heaps of goods that are kept thereon.

(f)—*Questions affecting the land.*

16. The *Prabhat* [Calcutta] of the 26th December says that not only have deterioration of the soil and plough-cattle and increase of the price of labour and of all necessities of life told severely on the condition of the peasantry in this country, but the greediness of the *mahajans* has contributed in no small measure to bring about the impoverishment of that class. To extricate the peasantry from this helpless condition, agricultural banks should be established all over the country, which should lend them money at moderate rates of interest. Zamindars are the best agents to establish such banks. These banks will not only benefit raiyats, but afford a safe and lucrative investment for the savings of the zamindars by fetching them a higher rate of interest for their money than they now receive from banks or by investment in Government securities. The well-wishers of the country should consider this proposal. If the zamindars do not come forward, there will remain none but Government to save the raiyats. Government will, indeed, confer a boon on the raiyats by establishing the agricultural banks which are now under its contemplation.

RABHAT,
Dec. 26th, 1900.

(g)—*Railways and communications, including canals and irrigation.*

17. The *Sanjivani* [Calcutta] of the 20th December fails to see what has prevented the Magistrate of Pabna from passing the necessary orders on the estimates which have been submitted by the District Engineer for the excavation of a drain a mile or a mile and-a-quarter long, to let out rain water from the fields and *beels* called Duarkiya, Bhutgari, Lohagara, Tangragara and Kailmon. By order of Mr. Radice, the former Magistrate, the surveys for the drain were completed at the cost of the raiyats in May 1899, and it is difficult to see why the work has not yet been commenced, when under the Drainage Act the raiyats are prepared to pay the whole cost with interest. The Magistrate of Pabna should take pity on the miserable raiyats and pass orders for the excavation of the drain without delay. Accumulation of water on the lands mentioned above not only interferes with agricultural operations, but also tells seriously on the health of the neighbouring villages.

SANJIVANI,
Dec. 20th, 1900.

(h)—*General.*

18. The *Murshidabad Hitaishi* [Murshidabad] of the 19th December regrets that Babu Indra Narayan Das, Post-master of the Panchthupi Post Office, in the Murshidabad district, has not yet been transferred seeing that repeated complaints have been made against him by the public. The Post-master has become very unpopular.

MURSHIDABAD
HITAISHI,
Dec. 19th, 1900.

19. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 19th December fails to see the object of the circular which has been issued to all Government offices by the Government of Bengal under the order of the Government of India, requiring the head of each such office to submit certain returns showing the relationship that any Assistants may bear to him and the opportunities that exist for the employment of Europeans and Eurasians in the office. Native heads of Government offices may have in certain instances employed competent relations to posts under them. But what purpose will it serve to make a collection of such cases of employment of relatives? Everybody in the world does his best to provide his relatives with suitable employments. Many of the Government offices in England are just now filled with relations of Lord Salisbury. The truth is that as subjects of the same Sovereign all, relatives of the heads of offices as well as others, have equal claims, according to their qualifications, to posts under the Government. When merit is the only

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test by which admission to the Government service should be made, as Lord Curzon himself admits, what matters it if any of the assistants in an office bear relationship to its head, provided they are qualified men? What necessity again is there for making special provision for Europeans and Eurasians?

As the circular conflicts with Lord Curzon's recent utterances, it is probable that His Excellency knows nothing about it. Now that he has come back to Calcutta, he should make enquiries about it and let the public know how the matter really stands.

MEDINI BANDHAV,
Dec. 19th, 1900.

20. The *Medini Bandhav* [Midnapore] of the 19th December complains that the letters and parcels which reach the Midnapore Post Office at 10 30 A.M. remain undelivered till

A postal complaint

the arrival of the evening mail at 4 P.M. The peons deliver both the mails together and cannot on that account deliver all the letters and have to keep back some for delivery next morning. So many letters reaching the post office at 11 A.M. are not delivered till the following morning.

MEDINI BANDHAV.

21. A correspondent of the same paper says that the Sub-Inspector of the Narayangar police station in the Midnapore district has appointed Babu Digambar Das Adhikari and Bhupendra Nath Das as Supervisors in the coming census operations. But both these gentlemen are suffering from serious diseases and are invalids, and will not, therefore, be able, to discharge their duties properly. Why is the Sub-Inspector so unwilling to exempt these two persons from service when there are many other educated and competent men within the jurisdiction of the police station who can be selected?

Appointment of invalids as Census Supervisors.

SANJIVANI,
Dec. 20th, 1900.

22. The *Sanjivani* [Calcutta] of the 20th December has the following:—

The Bengal Government's enquiry circular.

It was given out in the newspapers that a number of posts in the Government service had by Lord Curzon's orders been specially reserved for Eurasians. Lord Curzon not only denied this in his Bangalore speech but declared that the Government of India could never make any such reservation in favour of Eurasians.

But the *Amrita Bazar Patrika* of the 18th December last has published a circular of the Government of Bengal issued to the Board of Revenue and to all Divisional Commissioners in which that Government wants to know for the information of the Government of India whether under the existing system of recruiting clerks for Government offices, there are sufficient opportunities for the employment of Eurasians and domiciled Europeans, and if under that system a sufficient check exists against the filling up of posts in an office by the relatives of particular individuals. The circular also wants certain statistics about the number of Eurasians and domiciled Europeans who have been employed in an office since the year 1855, and a statement by each clerk of the relationship, if any, which he bears to any other employé in the office.

This circular was issued by Mr. Slacke, Secretary to the Government of Bengal, on the 23rd August last, and it means, if it means anything, that in every Government office - including the office of the Board of Revenue and the offices of Magistrates and Collectors—some posts must be reserved for Eurasians and domiciled Europeans. From a perusal of the circular one is firmly convinced that the Government of India is so anxious to employ Europeans and Eurasians in Government offices that to attain this object it is prepared to alter, if necessary, the existing rules relating to the appointment of clerks.

Would then one be guilty of telling a falsehood if one were to say that the Government was intent on marking down some posts in its offices only for Europeans and Eurasians? How is also, the conflict between Lord Curzon's words and the action of the Government of Bengal to be accounted for? It cannot be believed that Mr. Slacke has used the name of the Government of India without its knowledge. The only explanation then is that some Secretary to Lord Curzon has issued it without his Excellency's permission or authority. If so, His Excellency should adequately punish the officer who has used the name of the Government of India without his knowledge.

23. The *Jyoti* [Chittagong] of the 20th December says that every orthodox

JYOTI,
Dec. 20th, 1900.

Proposed inclusion of the Chandranath hills in the Forest Department.

Hindu has been pained to hear that Government intends bringing under the khas management of the Forest Department the *panchakrosi* forest in Chittagong in which there are innumerable Hindu shrines. Many letters in this connection have been received by the Editor from religious travellers. They urge many cogent reasons to show that many shrines, of which mention is made in the *sastras*, still remain undiscovered in Sitakunda. By extending its control over a forest containing such religious institutions of the Hindus, Government will certainly interfere with the Hindu religion and wound Hindu religious feeling. It is not known how far Government has proceeded in this matter. By letting the public know what it really intends to do, it will remove all unnecessary alarm. It should, moreover, do nothing in the matter without careful consideration. The leaders of the Hindu community too should hasten to explain to Government the gravity of the step it is said to be about to take.

24. The *Hitavadi* [Calcutta] of the 21st December has the following:—

HITAVADI,
Dec. 21st, 1900.

The proposed transfer to the Forest Department of the Chandranath hills in Chittagong.

Chandranath is one of the most famous Hindu shrines in Chittagong. It is situated in the midst of hills and is bounded on the north by Labanaksha, on the east by Mandakini, on the south by Barabanal, and on the west by Vyas Kunda. Within this area are located almost innumerable shrines, many of which placed as they are in the midst of hills have not yet been discovered. There are many *Sadhus* and *Sannyasis* who, removed from public view, practise asceticism in the defiles of these hills. We have, therefore, learnt with a mingled feeling of fear and surprise that Government is for the present going to include the whole of this area, excepting the three hills, Swayambhunath, Birupaksha and Chandranath, in the jurisdiction of the Forest Department. If the hills forming part of these shrines are so included, the public will have no rights in the shrines which will consequently cease to exist. What could be a matter of greater regret to the Hindus? The Divisional Commissioner, the District Magistrate and Mr. Stebbing, the local Forest Officer, are said to have settled the matter during their visit to Sitakunda. To whom shall we represent our grievances if, in the time of the noble-minded Lord Curzon and during the administration of our kind and sympathetic Lieutenant-Governor, Sir John Woodburn, the sacred shrines of the Hindus are thus transferred to the jurisdiction of the Forest Department? His Honour, we hope, will pass proper orders in this matter and thereby earn the blessings of hundreds of thousands of Hindus.

25. The *Nava Yug* [Calcutta] of the 22nd December had heard from a

NAVA YUG,
Dec. 22nd, 1900.

The Collectorship of Calcutta.

trustworthy source that Babu Syama Charan Mitra, Personal Assistant to the Commissioner of Excise, Bengal, would be appointed Collector of Calcutta, on the retirement of Rai Durgagati Bannerji Bahadur, and that Mr. Oldham, the late Member of the Board of Revenue, specially recommended him for the post. It is now said that a European will be appointed to the post. But the Collector of Calcutta ought to be a native, seeing that he has to deal every day with a large number of illiterate natives.

26. The *Prativasi* [Calcutta] of the 24th December has the following:—

PRATIVASI,
Dec. 24th, 1900.

The Famine Commission.

It is not known who this Mr. Butler is who has been appointed a member of the Famine Commission. Among the non-official members the name of the Dewan of the Jaypur State is conspicuous. Is this appointment a reward for the 16 lakhs of rupees given by that State to the Famine Fund? We would have been glad to see native public men intimately acquainted with the condition of the country, appointed as members of the Commission, and Government also would have benefited by the appointments of such men. A little time ago Lord Curzon said that he was not unwilling to listen to public opinion, nay, it was necessary for the ruler of a country to pay heed to such opinion. Why, then, is his Lordship not anxious to hear public opinion in this matter? Has his Lordship changed his opinion so soon? What harm can there be in listening to what the representatives of those who themselves suffered from the famine may

have to say, though a black, conquered people as they are, their opinions and advices may not be worth the acceptance of the authorities?

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Dec 19th, 1900.

27. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 19th December says that the raiyats of Narumutha, Jalamutha and other khas mahal estates in the Contai subdivision of the Midnapore district have been for the last ten or twelve years suffering from the consequences of the ill-advised action taken by the Public Works Department and have done their best to draw Government's attention to their miserable condition, but without success. According to a correspondent, the deplorable condition of the raiyats has been rendered more so by the heavy rainfall of the present year. The silted up rivers and canals failed to carry away the rain water, and the drainage was further obstructed by the cross embankments. In consequence, the estates were flooded and nowhere was the water less than six or seven feet in depth. Most of the houses collapsed and those which remained standing had water to some height above their floors. The people's condition attracted the notice of the police and they submitted a report. The Assistant Magistrate and the District Superintendent of Police came on an inspection, visited a few huts, paid two rupees as charity to two old women and went away. After a slight subsiding of the water, the raiyats were filled with some hope when they saw that their crops were still standing. The water which has taken three months to subside, yet remains to a height of two and-a-half feet in several places. This is preventing the raiyats from reaping the small quantity of crop that has been saved. The work of harvesting has been rendered more difficult by the village roads still remaining under water. The people are merely keeping body and soul together by bringing home wet paddy, getting it dried on fire and then having rice extracted from it. Government's officers are taking a cursory view of the standing crops from the embankments without going about the fields, and are variously estimating the outturn at from ten to six annas. In truth, however, the outturn varies from six to four annas, and of this again a large quantity is being eaten up by the sea-bird, *beri*. It will be impossible for the raiyats with such a poor crop to feed themselves a whole year, pay rent and clear off their two year's debts to the *mahajan*. Government should therefore in a month or two take up, as a relief measure, the re-excavation of the silted up canals.

The Editor requests the Lieutenant-Governor to take prompt measures for saving these miserable raiyats.

VI.—MISCELLANEOUS.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
Dec. 19th, 1900.

28. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 19th December has the following:—
Lord Curzon's sympathy with Indians.
The Indians are naturally a polite, gentle and inoffensive people. The pain and suffering the slightest experience of which would drive other people mad are suffered by the Indians in silence. That is why they do not rise against the ruling power or trouble it by making any angry clamour. Checking the heart's grief within the heart, wiping away in silence the tears that flow from their eyes, uncomplainingly do the Indians suffer oppression and injustice, disease and bereavement, poverty and distress. Street-beggars as they really are, they have always suffered from want—want of food and clothing, want even of kindly words and words of sympathy. The man who has none to befriend him in this world and no expectation of being happy—even such a man yearns to be favoured with one kind word. Helpless India now finds herself deprived of every comfort and happiness. Those smiling cornfields of India which were once the favourite abode of the Goddess of Prosperity have now been converted by famine into a vast and desolate cremation ground without water or a trace of vegetation. Time there was, when her own people were supreme in India, and regarded her as their own country. The Indian cannot probably think in that way now. Everywhere in the country, at the ghat and in the market place, in the street and in the field, oppression by Eurasians, highhandedness

on the part of the rude and reckless low class servants of European merchants, and brutal persecution by *topiwallas* in the employ of railway and steamer companies have reduced the natives to the condition of street-beggars.

If in these days of their distress and degradation any one treats the Indians to even one kind word, they are ready in the fervour of their gratitude to cast themselves at his feet. Such is the condition of the country. If one can by speaking one sweet and kind word, alleviate, in any measure, the burden of endless misery which presses upon another's heart, everybody should surely be prepared to perform this easy, inexpensive duty. We look upon those who come out as Viceroy of India as the greatest men in the world. And if they are the first among men in the possession of all virtues, why should not they be the first among men in the possession of sympathy with other people? But such is the misfortune of the Indian that the great majority of Indian Viceroy have not considered it their duty to soothe his afflicted heart by speaking to him even one word of hope and comfort. Even if the heart feels no sympathy still for the sake of courtesy and as an act of politeness, the rulers who are versed in statesmanship should from time to time address a few sweet words to their poor and helpless Indian subjects. But the latter have been denied even this small good fortune by most of their rulers. Lord Ripon did not throw open to the Indians large store-houses of gold or make any lasting and satisfactory arrangements for promoting their convenience and happiness, and yet they are to this moment so greatly attached to him that they sing his praise, just as they sing the praise of their gods. And why? Because Lord Ripon showed a little sympathy with them by treating them to a few kind words. If a few kind words can win the hearts of crores of men, why should not everybody speak such words? Like Lord Ripon Lord Curzon, too, is not unmindful of this. We have more than once referred to the words of sympathy which His Excellency has addressed to the people of this country. Most of his speeches give expression to the idea that he considers himself as one of us. He has clearly and publicly expressed the opinion that it is the duty of the most powerful British Government to listen to the complaints of the Indians, and that every official should make the utmost endeavour to remove those complaints. For this Lord Curzon is being taken to task by the Anglo-Indian community. The present must be regarded as a bad time, for it requires a considerable amount of courage and self-sacrifice in order to be able to speak even a few kind words to the Indians. It is proof of His Excellency's noble courage that, being fully aware of the dangers and difficulties of the course he is pursuing, he has not ceased to address them words of sympathy.

In the course of his reply to the address given him at Kolar, Lord Curzon said he would be perfectly happy only if he could during his stay in India succeed in doing any good to this country. As matters now stand, can the Indians expect to hear from the mouth of the Viceroy words of a more reassuring nature than this? What good he will do to us and what he will not are all concealed in the womb of futurity. But the fact that the poor and helpless Indians have now been privileged to hear from his lips these words of hope and comfort, is one for which they will for ever remain grateful to him. We believe that even Providence will be probably unable to do good to this accursed India. We know that through her ill-luck such evil days have come upon India that even those who might be desirous of avowing themselves as her friends would be likely to undergo trouble and harassment for so doing. It appears to us that the expectation that the officials will, moved by pity for this fallen people, endeavour to raise this weak and moribund country by the hand, is likely to prove less true than even an idle dream dreamt at night. Still our heart leaps with joy when we hear words of sympathy from the lips of the officials generally, and of the Viceroy in particular.

Possibly Lord Curzon's words appear to Lord George Hamilton as wild and delirious utterances. Possibly the Secretary of State is smiling and saying to himself, "Curzon, you are a boy, you have a very tender heart. You have mixed with a fallen race. You have held out hopes of doing them good. But do you not know that you have no power to do good to India?" It may be, Lord Curzon speaks of doing good to India simply under the impulse of a

noble heart. We know that any attempt to do good to India is beset with difficulties at every step. Still we are a hundred times grateful to His Excellency for this exhibition of sympathy with the Indian people.

Lord Curzon has publicly stated that he knows nothing of the so-called circular regarding the employment of Eurasians in Government offices. An enquiry should be made as to how such rumours originate. We are exceedingly glad that the Viceroy has contradicted the ugly rumour regarding the employment question, and thereby removed a cause of deep dissatisfaction. We consider His Excellency a true friend of India, and though we do not expect at his hands the full complement of good acts, still we expect that he will give us good morality and sweet words. His Bangalore speech has removed a heavy burden which had been pressing upon our hearts. May God bless Lord Curzon!

BANGAVASI,
Dec. 22nd, 1900.

29. The *Bangavasi* [Calcutta] of the 22nd December writes as follows with reference to Lord Curzon's replies to the addresses given him by the various public bodies in India:—

Lord Curzon's reply to the
Madras Mahajan Sabha.

What the subject people have told His Excellency as well as what His Excellency has told them have all proceeded from the heart of the speakers. What the people have said may be justly regarded as a pathetic statement of importunate demands, not always reasonable, made by children upon their parents, as a description of the wants and aspirations of an aggrieved party. There is the sound of crying and lamentation, such as proceeds from want and ungratified desire, in the people's addresses to the Viceroy. This crying and lamentation has been always a characteristic of such addresses. A subject people have thus in all ages sung their woes before their Sovereign in a strain of pathos. There is nothing to wonder at in that. But what is noteworthy on the present occasion is the language of encouragement and reassurance used by the Viceroy, and the noble and generous manner in which His Excellency has conducted himself in reference to these petitions of complaints. It is admitted by all hands that Lord Curzon has clearly and freely expressed his views before the public. It cannot be said that everybody who has addressed him has treated him to words of flattery and congratulation, but it may be stated without fear of contradiction that he has not been displeased with anybody for anything said to him. He has not rebuked anybody even for saying anything which did not prove agreeable to him, while he has given much good advice to many in clear courteous and unmistakable language. This was particularly the case with the address given him by the Mahajan Sabha of Madras. The Sabha had in the opening sentences of its address said that it was speaking on behalf of its own members, but later on when it came to the subject of famine prevention and the separation of judicial and executive functions, it took upon itself to give expression to the views of the whole Indian public. This did not please the Viceroy, but neither did it displease him. He spoke out his mind and said:—

"Now, gentlemen, the Indian public is rather a big concern; it consists exclusive of Mahomedans, of nearly 250,000,000, and inclusive of Mahomedans of some 330,000,000 persons. I am a little sceptical as to the possibility of the huge constituency being adequately represented by an Association whose membership does not, I believe, extend beyond 200, and which I gather from your rules, does not require for its general meetings a quorum of more than 15; and I prefer, therefore, to accept your opinions as representatives of certain, and, I doubt not, most important elements in Hindu Society in the Madras Presidency, rather than as a pronouncement from the entire Indian continent."

This is plain speaking. Is it not also true? It may be that what the Mahajan Sabha said gave expression to the views of many people, but it would be rashness to say that the Sabha's statements gave expression to the views of every native of this vast country with its diverse castes and diverse interests. And yet statements like these are made by everybody, and not one of the associations and societies in India has as yet shown any hesitation in talking in this strain. But no Viceroy before Lord Curzon gave such advice so clearly and so explicitly.

Who does not say that he is India's representative? Here is a body of Municipal Commissioners giving an address and they say "we, the representatives of India." Here is the President of the Congress saying in a tone of seriousness from his seat in the Congress Pandal:—"The views that I express are the views of every unit, even the smallest atom, of the India population." Ananda Charlu wants a Devottar Law and says, "a law like this is wanted by every native of India." That is why we say—who does not speak in this way? In introducing a Bill in the Legislative Council the official member in charge of the measure begins his speech by saying:—

"On behalf of the whole Indian population I beg leave to lay this Bill before the Council."

The Mahajan Sabha of Madras has only done what is done everywhere in such matters, and we are glad that His Excellency has, by way of giving instruction, made a few observations on the practice without feeling displeased. It is his desire that people should speak for themselves, that is to say, the Hindu should speak for Hindus, the Musalman for Musalmans, the Christian for Christians and the Buddhist for Buddhists. Considering that the manners, the customs, education and the culture of every religious sect are different from those which are characteristic of others, what wonder that the wants and grievances, the prayers and aspirations of the different bodies should differ from each other? Let everybody represent his own grievances and be heard by the Sovereign. Let the Sovereign judge and decide. Such decision is likely to bear, as in practice it does bear, fruit, or why should the Sovereign give a hearing to self-constituted representatives, or even if he gave a hearing, how could he pass a decision that would be acceptable to all?

URIYA PAPERS.

30. The *Sambalpur Hitaishini* [Bamra] of the 5th December is glad to learn that the Mahrattas of Bombay have resolved to perpetuate the memory of the late Professor Max Muller by some substantial deed and have in that view taken steps to collect subscriptions and donations. The writer observes that the leading Indians in all important centres of population in British and Native India should move in the matter and work together, so that a decent and handsome amount may be forthcoming within a reasonable period, as without it no undertaking of a permanent nature can be effected successfully.

SAMBALPUR
HITAISHINI,
Dec. 5th, 1900.

31. The same paper regrets to learn that the European soldiers in China are killing the Chinese and looting their properties with a light heart. They are actuated by a spirit of vengeance in all that they do; but civilised nations, the writer observes, should not come down to the level of barbarians simply to satisfy a low feeling of their heart, and thereby become barbarians in their turn. The writer draws his facts from the columns of the *Englishman*.

SAMBALPUR
HITAISHINI.

32. Referring to the speech of the Viceroy delivered at Tinnevely in Madras, the same paper is gratified to learn that Lord Curzon fully appreciates the services rendered to their country and their Government by the elected members of the Provincial and Imperial Legislative Councils in India and thanks his Lordship for his kind and true remarks regarding the zeal, ability, disinterestedness and devotion of the elected members.

SAMBALPUR
HITAISHINI.

33. The same paper brings the claims of Brajaraj Sing Deb, the Raja of Kharial in the Central Provinces, to the notice of the Viceroy, and recommends that the rights and privileges of a Feudatory Chief should be conferred on him, of which his grandfather Krishna Chandra Sing Deb was deprived simply because he was unable to attend a Durbar held in 1866 by Sir Richard Temple, the then Chief Commissioner of the Central Provinces. Krishna Chandra Sing Deb rendered excellent services to the British Government in 1857 during the Sepoy Mutiny, and these were acknowledged by the Deputy Governor, Sir Frederick Halliday,

SAMBALPUR
HITAISHINI.

a translation of whose letter is given in the body of the article. The Commissioner of Cuttack and Sambalpur in his letter No. 2403, dated the 13th March 1858, wrote a similar letter to the Raja, acknowledging his useful services in quelling certain disturbances. A translation of that letter is also given in the article. Padman Sing Deb, the son of Krishna Chandra Sing Deb, rendered valuable assistance during the Kalahandi rebellion in 1877, and this was acknowledged by J. W. Morris, the then Chief Commissioner of the Central Provinces, a translation of whose letter is given in the article. The present Raja Brajaraj Sing Deb is an educated and qualified administrator, and this has been acknowledged by Government, that has invested him with civil and criminal powers. His gift of land for Kalahandi-Raipur road and his liberality in behalf of the famine-stricken were duly acknowledged by C. J. Lyall, the late Chief Commissioner of the Central Provinces, while a notice of his judicious and praiseworthy conduct during the Kalahandi rebellion occurs in the Administration Report of the Central Provinces for 1882-83. Though officially styled a Zamindar, Brajaraj Sing Deb is generally called by the people a Raja, and he is related to the Raj families of Patna and Sonapur. Under these circumstances, the right and title of a feudatory Chief may be conferred on Brajaraj Sing Deb without any objection, and this will be a gracious act on the part of His Excellency the Viceroy, whose sympathetic utterances have infused new life into the present race of Indian Chiefs and Princes.

UTKALDIPKA,
Dec. 15th, 1900.

34. The *Utkaldipika* [Cuttack] of the 15th December gives a short account of His Honour the Lieutenant-Governor's tour through the Puri district and observes that His Honour's presence has once more excited feelings of devotion and loyalty in the Uriya mind towards the British throne. The writer hopes that His Honour will during the remaining term of his office do something to preserve the ancient architecture of Orissa, in which His Honour has evinced so much interest, and to protect the people of Parikud, the Raja of which place had twice called on him during His Honour's stay at Barkal, from the dire effects of drought and flood.

UTKALDIPKA.

35. The same paper gives a short account of the life of Lord Curzon and makes a present of his photograph to the public, thus preparing their mind to receive His Excellency the Viceroy at Puri and Bhuvaneswar with that loyalty and devotion that are due to the representative of Her Majesty the Queen-Empress of India. The writer points out that though Orissa has come under British rule since 1803, no Viceroy has set his foot on that sacred land, and that it was owing to the blessings of God Jagannath and of the founders of the caves and temples of Orissa that a learned and gifted Viceroy of world-wide renown was induced to pay a flying visit to Puri and Bhuvaneswar, though the visit was entirely a private one. The writer hopes that His Excellency may find time to pay a visit to Cuttack, the present capital of Orissa and there receive the allegiance of the Rajas, Maharajas and other notables of Orissa, who, not, being able to see His Excellency, feel themselves much disappointed.

URIYA AND
NAVASAMVAD,
Dec. 12th, 1900.

URIYA AND
NAVASAMVAD.

36. The *Uriya and Navasamvad* [Balasore] of the 12th December is sorry to notice four or five deaths from cholera in the Motiganj Bazar of the Balasore town.

37. The same paper as also its contemporary of the *Samvadvahika* [Balasore] of the 13th December regrets to notice the transfer of Babu Nityananda Ghosh, Deputy Magistrate and Deputy Collector, Balasore, who had endeared himself to the Balasore public by his justice and moderation.

SAMVADVAHIKA,
Dec. 13th, 1900.

38. The *Samvadvahika* of the 13th December is glad to find that the results of the last minor and vernacular scholarship examinations held in Orissa, compare favourably with those of the past year, inasmuch as 11 passed in the first division against 3 in the past year and 137 passed the vernacular against 118 in that year.

UTKALDIPKA,
Dec. 15th, 1900.

39. Relying on the statement of its Jajpur correspondent, the *Utkaldipika* [Cuttack] of the 15th December points out that the paddy crop in parganas Baria, Tesania and Kalamatia has been entirely swept away by the floods in

Loss of crops and distress in
the Cuttack district.

the river Kharsua and that the raiyats in those places are, on that account, in great distress. They have brought the matter to the notice of the Sub-divisional Officer, Jajpur, and the writer presumes that the Collector of Cuttack has, in his cold weather tour, made himself acquainted with the fact. It is hoped that the Government will take timely measures to save the raiyats from the effects of this unprecedented loss of crop.

40. The same paper says that the District Judge of Cuttack while in Bhadrak in district Balasore was received with an ovation by the people of that place, who expressed their gratitude to the Judge who had assisted in the creation of a Munsif's Court at that place where it was much needed.

UTKALDIPIKA.
Dec. 15th, 1900.

41. Referring to the provisions of the Emigration Bill which is pending before the Indian Legislative Council, the same paper points out that the wages allowed to the coolies, are in most cases insufficient, and that this has been admitted even by the Chief Commissioner of Assam. It is, therefore, necessary that their remuneration should be increased by the Legislature.

UTKALDIPIKA.

42. Following in the wake of the Calcutta *Sanjivani* the same paper protests against the proposal of the Australasians to realise entrance fees from those Indians who may be called upon to visit Australasia to attend the ceremonies to be held there on 1st January 1901 in honour of the federation of the British colonies in the face of the fact that the Australasians, when they visit India, do not pay any entrance fee.

UTKALDIPIKA.

43. The same paper is of opinion that a shed should be constructed in the compound of every Civil Court, where suitors and witnesses may be allowed to sit during office hours. Under the existing arrangements they sit under trees or move about in the court compound or rest on the open ground under the sun. Any expenditure incurred on this account may be met from savings under the head "Income from court-fees."

UTKALDIPIKA.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 29th December, 1900.